

COMMUNICATIONS  
FROM THE  
STATES AND TERRITORIES.

(The New National Era does not hold itself responsible for views expressed by correspondents. Well written and interesting communications will be gladly received.)

From Virginia.

RICHMOND, VA., July 13, 1874.

The Conservative party continues to be excited and concerned about the epistolary complications between Governor Kemper and Colonel Mosby. The city press can find no fault with the Governor's letter, and the *Dispatch*, a dyspeptic and jaundiced old sheet, distinctly avers that it would prefer a seventh term or an empire to the civil-rights bill. Where no effort is made to justify the correspondence, they charge Mosby with a breach of faith, and accuse him of a design to disturb the Unity of the Conservative party. These recriminations have no interest for us except so far as they show the temper of the dominant party in the State.

But it is easy to discover that Kemper did not intend to hold the second place on the Presidential ticket of '76, and by intimating that he could bring to the support of Grant the number of "fifty thousand Confederate braves," he hoped to increase his chances for the accomplishment of that object. His published letter, designed to explain the skirmishing, touching every point without flinching any, stating many conditions, but accepting none, canvassing many arguments but leaving all uncompleted, confirming what was never doubted, and swearing to what was never contradicted.

One thing in the letter is useful to the colored people and to the Republican party generally, as indicating to what extent and in what manner the situation is accepted in Virginia.

The Governor refers to the third resolution in the Conservative platform upon which he was elected. That resolution declared substantially that the party would indulge in no capacious opposition to Grant's administration, but would judge it impartially and accord to their support to all measures of justice and equality under the law. The Governor says that there are two interpretations of this resolution and two divisions of the party on it.

One class of politicians regard it as binding them to the support of the Republican administration; but another class regard it as a mere trick of politics, having no meaning beyond the purposes it could serve in a campaign, and wanting the *bona fide* sanction of the mass of the party.

The Governor affects to believe that the latter division is very small, and takes an independent position between the two extremes, which, in the present condition of politics, means an amalgamation of Democracy and cowardice.

The truth is, the white people of the South are as hostile to freedom and human rights as they were in 1861. Their is no essential change in their sentiments. Their hatred for the negro is as cruel, as malignant, as implacable as it was at Fort Pillow. Were it in their power, they would deprive us of the right of suffrage before another noon.

The inferiority of the negro, mentally, morally, physically and socially, is their never-ending text. It is their politics. It is their religion. The generous and magnanimous policy which the government adopted toward them, has made them presumptuous instead of grateful. Their anxiety to heal the wounds of strife and to "shake hands across the bloody chasm," is a deceitful fiction intended to avert the eyes of the North from the indignities and persecutions heaped upon the negro. Their professions of kindness and benevolence toward the colored people have no other purpose than to disarm them of their political power and to render them less vigilant and determined in the assertion and maintenance of their rights.

It becomes our duty, therefore, not to compromise with these enemies of our liberties in any matter involving the safety and perpetuity of those liberties.

My attention has been called to a sentence occurring in the communication of "Equal Rights," to your paper of the 25th ultimo. He says: "I have yet to meet the first colored man in Virginia who is opposed to the civil-rights bill." What that great and good Englishman, Rev. W. B. Dericks, whose remarkable remarks have been highly applauded by the enemies of the bill, said to me, he was not opposed to the bill, and one of the objects of his sermon was to agitate the question and force the colored people to take some stand with reference to it." Before offering any comment on this sentence I will quote the one immediately succeeding it, wherein, I fear, a troublesome discrepancy will be discovered. Mr. Dericks' great reason for opposing, in his speech, the bill, was that it would jeopardize the present educational system in the South, etc. The italics will show the contradiction. If the reverend gentleman was not opposed to the bill, where is the necessity or the sense of giving a "reason for opposing it"? Or, are we to suppose this disciple of Wesley, meant "to force the colored people to take some stand with reference" to the question, by placing himself in opposition to the bill? Is Rev. W. B. Dericks, "the great and good Englishman," a Christian minister or a Jesuit? Is there any refinement or casuistry that will justify him in preaching a sermon against justice in order to evoke an expression in favor of it? A man in a secular calling would be condemned by every honorable gentleman, for such duplicity, but when a Christian minister, of a Christian congregation, on a Christian Sabbath, adopts a practice so disingenuous and contemptible, we can find no language fit to characterize the conduct. If the question had come up in a debating society, no one would claim if even a preacher of the gospel should choose the side on which we find "the great and good Englishman."

But it was not a debating society. It was in the African Methodist Episcopal church. It was before a congregation of colored men and women, who have had children as dear

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to them as those of any other race, and who were there in serious and devoted spirits. Every man knows that it was no time for amusement or an unmeaning display of argumentative skill. He was not opposed to mixed schools, but only wanted "to force the colored people to take some stand with reference to" the question! He who believes this, without also believing that "the great and good Englishman" is a pious fraud and a vain babler, has the credulity of a child. It is only making a bad matter worse to attempt any extenuation of this conduct. It does not admit of palliation. Every presumption is against him. He was born in a free country where equality has never, in his lifetime, been denied; and for that reason he should not have consented to anything in this country but perfect equality. He is a minister of Christ's gospel, and for that reason he should "fear God more than man," and never stoop to mean and disgraceful compromises. He is a negro, and for that reason he should be loyal to the instincts of his race. But the matter cannot be explained. I said in a previous letter that he did not know what he was talking about, and I repeat it here. Both the man and his utterances are as inexplicable as George Francis Train.

From Ohio.  
PORTSMOUTH, OHIO, July 7, 1874.  
To the Editor of the New National Era:  
Not having seen the last two issues of the ERA, I feel somewhat at a loss as to what to write about. Howbeit, Congress has adjourned, and the civil rights of over four millions of our people are still held in abeyance; and so long as our God-given rights are unlawfully denied us, a topic upon which to write, speak and preach, is easily found.

I had thought that after so much had been said and done in reference to the life and character of the Hon. Charles Sumner and his noble life-work, there would have been no difficulty in the passage of the bill which he introduced and upon the making of a law of which he had set his heart. You see it was all fulsome stuff. I had felt that Congress would do just as it had done. I hoped for better, but it was hoping against hope.

I said in my last that the negro was too great a burden for the party to carry; but they had better attend to him his rights, or in addition to his being a burden, he will become an eye-sore in the body politic that the present generation cannot heal. To sum the whole matter up briefly, if our rights as a people are properly regarded by the party in power and the government, we will be given all the privileges included in the late Mr. Sumner's civil-rights bill; and if these rights are not accorded us there is no reason or excuse to justify their withholding or denying them.

Now, if the Republican party would retain its honor and preserve the confidence which the colored people have reposed in it, it must keep the solemn pledges made in its platform and march unwaveringly to the music of Equal Rights to All; Exclusive Rights to None. The platform upon which the party came into power, cannot be ignored; by that declaration of principles we stand, and if any become separated from us, it is because they, and not us, have turned traitors to the Republican party.

We only demand what rightfully belongs to us, and no more. We simply ask for justice, and for nothing inconsistent with the fundamental principles of our government. We but call upon the Republican party to be honest and faithful to its trust, nothing else.

We do not wish to be told by some lukewarm and other really unfaithful leaders what they would do if they could. We have come to see and to know that you can if you will.

Our rights we want, and we want them now—no policy, no expediency, no debate as to its effect upon this or that section of the country; no Drs. of Divinity's opinion is to be weighed when we as men and citizens, on the same political and moral plane as these D. Drs., are proscribed in the exercise and enjoyment of rights which are the full and just claim that we have. Nothing else will satisfy us. Delay in this matter is grossly wrong. If the opponents of this last great and crowning measure to the work of perfect liberty and equal justice are justified in withholding our rights for a single day, the same right exists to withhold them forever; if we are entitled to them next year, we have been this.

Yours for the Right,  
WM. E. WALKER.

P. S.—Since I last wrote you, I have visited and preached and lectured in Irvin and Gallipolis, and I am now here—Portsmouth. The people here are getting along quite well. Many own property, and from appearances, they are better to do than in some of the places of greater note that I have visited; yet they are in a way lacking in energy and public spirit.

Ironton is one of the fastest little towns on the river, and it has more life and real go aheadiveness, than any place that I have visited since leaving Wheeling, but then, Wheeling is as old again; but that, really makes no difference, as other places older than Wheeling lag behind in all that gives character to a city or town.

With this place I am much pleased, and will give you the particulars of my stay here in my next.  
W. E. W.

From Mississippi.  
OXFORD, LA FAYETTE, July 9, 1874.  
To the Editor of the New National Era:

"As affairs in Mississippi are somewhat stirred," according to the dictum of "Civis," in your issue of July 2, allow me to throw in a few hot-herbs for seasoning the broth that "Civis" seems so delightedly expectant to sniff, and smack his lips over. "Too many cooks spoil the broth," is a maxim especially applicable at this moment to Mississippi and the nation, and when such writers as "Civis" say, "Better that the whole State (meaning Tennessee,) should be reduced to ashes than that the rights of five million Americans should be denied them," what does that mean? Red-handed war? for Civil Rights that have been virtually gained? "Reduced to ashes"? Were the spirits of the Revolutionary Fathers who inspired and penned "The Free and Independent States of America!" by the Scotchman, Bell, who dared to print it, to stand before me and indorse such a sentiment as that? I would say blockheads; ye are fools, or madmen! "Civis," who are you? Are you "Jack, the State-Killer," or T. W. Cardozo, the State Superintendent of Public Education, or does the last-named represent the one and indivisible true personages? If so, is it constitutional to adopt the "Reduced to ashes" plan, in print, or practice Ku Klux-like, masking name and agent, without considering the evils and dangers to flow therefrom, and the bad example set to the colored people, especially the colored youth; presuming that the last-named should know the magnitude of the evils pertaining to setting such a dangerous example? If the very (?) humorous paragraph of "Jack, the State-Killer," (presuming he and Mr. T. W. Cardozo are the same personages,) extending an invitation to "you now," probably derived its wasted point of irony from the fact that one of the newspapers published a Holly Springs, Miss., charged Mr. T. W. Cardozo with being a convict, escaped or otherwise from South Carolina, and that has not been denied yet; also, that an agree-

ment with a publishing firm in New Orleans for the consideration of 5 per cent. to accrue to the benefit T. W. Cardozo for a new series of school books for the State of Mississippi is going the rounds of the press, and the Republicans of North Mississippi, I ask said Superintendent of Education to account for those statements, so that the people of this State may know the truth, and that his character may be explained in the premises. This statement I make not to vilify! but to know the truth, for enemies of the schools taunt us with statements which we cannot disprove. I now call on Hon. T. W. Cardozo to contradict those statements for the benefit of the Progressive party who placed him in the honorable position he now fills, and for his own benefit. As "Civis" is a doubting Thomas as to the sincerity of Gen. Grant, "to stand by the recommendations of his inaugural address," and Senator Alcorn's "utterances being so antagonistic to the course of his whole life," he will soon find that the hand he stretched out to feel if "reduced to ashes," contains fire—by the lightning shock of indignation given him by the whole nation—for his silly upstart audacity.

Fraternalty yours,  
ROBERT C. MACGREGOR,  
Teacher of Colored Youth.

From New York.  
BURY, July 9, 1874.

The season has again come when the multitudes of our cities, stifled by the oppressive heat and weary of excitement, are making safe their retreat to seashore or watering place. Teachers and students with tired minds, and more tired constitutions, remind one of so many weary sheep wending their way to distant green pastures, there to enjoy healthful nourishment and tranquil rest. Fashionable men and women, whose lives are spent in idle dissipations and exciting pleasures, are flocking to "the springs," not for physical benefit or simple diversion, but to indulge in still idler dissipation, still more exciting pleasures. I have chosen for my "springs" the quiet obscure village of Busti, far down in Chautauque county. On my way here I crossed the Chautauque lake. I was surprised to find this lake such a favored place of resort. Its banks are lined with fine hotels and cottages, well fitted for the reception of guests. Steamboats are busy plying between the energetic towns of Mayville and Jamestown, carrying passengers to all points on the lake. As the Col. Phillips bore me over the still water I experienced singular pleasure. The fresh breeze of the lake invigorated my whole being. The surrounding country, as far as the eye could reach, was beautiful beyond description, while the scene on the lake can only be compared to fairy land. Sail-boats floated gracefully along, reflecting fairy images in the deep blue of the water, row-boats darted hither and thither, the splashing of whose oars made a musical accompaniment to the merry voices that rippled forth in laughter at every vain attempt to pluck the resisting water lilies as they passed. Broad-brimmed sun-hats flapped in the breeze, beneath which, if you chanced to get a peep, you would find eyes overflowing with healthful merriment and cheeks glowing with enthusiastic happiness. As we entered the outlet I could think of nothing but the entrance of Telemachus into the grotto of Calypso. It was completely shaded by the thick woods on both sides. In many places branches met and twined together, forming rustic bowers. Many an inviting little nook I discovered, overshadowed by graceful hanging branches, carpeted with soft green moss, with here and there a wild rose of honey-suckle peeping out from among the tangled bushes and vines. Although my trip was very pleasant, I was not sorry when I saw in the distance the farm-house toward which I was journeying. Old-fashioned and solitary it may be, yet it has a charm for me far outshining the most attractive features of Saratoga or Long Branch. Its walks are covered with running vines which cling to and embrace them with all the tenderness of new life and vigor, and look as though they fain would lend their feeble support to the old weak timbers. In the surrounding orchards and fields herds of cattle are quietly feeding; from the woods issue choruses of most exquisite music; crickets chirp, and bees hum. These are the unbroken sounds that greet my ear through the live long day. My experience of country life so far has been most delightful, and to those who are fond of rustic sports, I do most heartily recommend it.

MATE.  
Dr. Fuller on "Civil Rights Bill."  
PARKERSBURG, July 10, 1874.  
To the Editor of the New National Era:

In the issue of your excellent journal of the 2d instant I find an article under the above heading, in reference to which I think it pertinent to subjoin a few remarks, not only to myself, but an safe in saying for many others, who, although members of the M. E. church, and readers of your inestimable paper, we endorse and heartily concur with the writer of the article referred to in reference to the view he takes of the Doctor and his course. As to the *Methodist Advocate*, of Atlanta, Georgia, though it has the reputation of being a Methodist paper, I never read it, nor have I but once seen the would-be distinguished Doctor who chanced to visit the conference of which I am an humble member; at which time I there and then formed an opinion but little better than that expressed by Hon. John Quincy Adams, when characterizing a distinguished Southerner with whom he was debating that fore-most question—slavery. He said, "that in taking a physiological view by a microscope, he thought he could see a million slaves in each drop of blood as it coursed through the gentleman's veins." But, sir, while we agree with the writer in the *Christian Recorder* in his opinion of the Doctor, we widely differ with him in opinion as to the M. E. church on the subject of civil rights. In regard to which he makes the sweeping declaration of his opinion that "this (the M. E.) church will finally succeed in appeasing the wrath of the South," as though the Rev. Doctor had

the keys of the M. E. church, or that he spoke the sentiment of the church. The writer also refers to our worthy Bishop Haven. He says that "the Doctor is acting thus in the immediate bounds of the Bishop's Southern home." It is to be seen that this expression is surrounded by some ambiguity. What does the writer mean? Certainly he cannot mean to say the Doctor has the Bishop's sanction or sympathy? For who does not know how diametrically adverse are the principles and practices of Bishop Haven, who is known to believe in the fatherhood of God and the brotherhood of man. And I may ask, who does not know the fact that it is by the practice of these long-cherished ideas by the Bishop, everywhere, that served to stir up the wrath, not only of the *Methodist Advocate*, but the entire Southern press, both secular and religious?

Mr. Editor, the true state of the case is, so far as Bishop Haven is concerned, he is to-day both in faith and practice, far in advance of the civil rights bill; and now, if this be true, (as I think no intelligent man can doubt,) then add one other fact, viz., that Bishop Haven's principles were well known at the time of his election by the General Conference, and also when he was assigned to the Southern District, I ask is it not logical to conclude that he (Bishop Haven) is the representative of the M. E. church in the South, and not Dr. Fuller? Is it sound or logical to conclude that the M. E. church is aiming to appease the wrath of the South? Judge ye.

Yours, respectfully,  
W. S. WILSON.  
(Communicated.)

Moral Reflections No. 18.

"There is a river, the streams whereof shall make glad the city of God, the Holy place of the Fathermost of the Most High. God is in the midst of her; she shall not be moved; God shall help her; and that right early."—Ps. 46; 4, 5.

The church has been often in great trouble and peril, yet God has never forsaken her. He has been her refuge and strength, and in His own way and time, has delivered her.

God, in relation to the Church, is beautifully represented as a river whose pure streams are ever flowing through this city—this Holy place of the Tabernacle of the Most High; rejoicing the hearts of His people in the bestowal of the abundant gifts and graces of His Spirit.

So with the individual Christian. In the midst of the severest trials, where the billows of temptation and sorrow beat upon him, he may yet stand unmoved with God for his refuge and strength; yea, he may rejoice under those divine supports and consolations which will be vouchsafed to all who put their trust in Him.

WASHINGTON CITY, March 7, 1874.  
From the New Orleans Republican.

The Blacks are Disorderly and Dangerous.

Such is the reasoning upon which the demand for a White League is based. This is assumed, and the white people are expected to mobilize the Louisiana Legion, and arm to protect themselves from the blacks, even according to our Fusion journal, to secure by force of arms the result of an election which, it is claimed, the whites will carry and be cheated out of. We have the material proof to silence this slander, with every man or woman who has any interest in the welfare of Louisiana. Messrs. Harrison Watts, chairman; J. V. Kressner, W. C. Simmons, Jr., H. M. Payne, J. S. Restegre, and C. H. Von Schwartz, constitute a committee of the Cotton Exchange of New Orleans. They reported to the president and board of directors on the first of July "information" in regard to the growing crop of cotton, condensed from letters received from the cotton States in regard to the crop prospects of the season. From their report we submit the following extracts:

Mississippi—Labor satisfactory in numbers and efficiency.  
Louisiana—No complaint of labor.  
Texas—Labor sufficient and good.  
Arkansas—Labor is ample and efficient.  
Tennessee—Labor about the same.  
Alabama—The labor is all that can be desired.  
North Carolina—The labor is said to be about the same as last year, both in numbers and efficiency.  
South Carolina—Labor sufficient.  
Georgia—Labor very generally reported as sufficient and good.  
Florida—No complaint of labor.

We request the reader to reflect on these extracts. They are reported on the authority of men whose business and whose character are deeply involved in an impartial statement of a fact affecting the price of cotton. If these men should report the labor irregular, or deficient, it would affect the price of cotton, because no authentic result could be predicated on such premises. If this labor was irregular or deficient, the suppression of this fact would produce a false impression of the crop prospects, and would mislead dealers and consumers. Such an exposure as must follow any such improper expression or suppression of facts would destroy the character of our Cotton Exchange, now standing high for its integrity and intelligence in the confidence of the commercial world. Hence the appointment of this committee. Is there any imputation against the character of these gentlemen? At the same time he evidently imagines that he looks a fine cavalier, with his glistening black beard, his dark blue Hussar uniform, his stars on the breast, his red trousers, his high circus boots, and his red cap with the gold tassel. His political notions seem to be of a very unsettled character. At all events, each time I happened to talk to him, he listened when he talked to some one else on political subjects. I was never able to make out what was the substance of his views. Sometimes he seemed quite a commonplace liberal of our own day; at times his utterances appeared to be the ravings of the old-facade of a fanatic of Spanish absolutism. On the whole, I think he would make a pretty fair constitutional king, if properly restricted by law. As an individual he is brave and kind-hearted; he is an excellent father, and is polite and amiable to everybody. He sleeps much and smokes much, and is rather "henpecked" by Dona Margarita, Dutchess of Parana, whom he married in February, 1867, and by whom he has two daughters and a son.

"Dona Margarita has the reputation of being a very clever woman. Handsome she is certainly not, although in her stature, fair hair, and blue eyes; there is on the whole something of the old-facade of a fanatic in her would take her for a Queen of Spain. She looks much more like a German or an English middle-class lady, of that slim and delicate appearance so often met with in Northern countries among women who marry at an early age, and have more children than they ought to have. Being a year older, and much richer than her husband, and of a more decided cast of mind, she exercises, unfortunately, a great influence over Don Carlos."

who only bear hoes. It insists that the 150,000 colored men, women, boys and girls now employed in the agricultural, mechanical, navigational and domestic labor of Louisiana, shall be discharged, excluded from work, and by consequence compelled to leave this State to make cotton for some other market and cook dinners in some other State.

People of New Orleans, which of these reports will you believe—which of these interests will you trust? The Cotton Exchange of New Orleans, or the White League, and wage-labor agitators? Serious consequences to your commerce and capital are involved in your decision.

The Hairy Visitor.

The comet now hanging in the vicinity of the earth and coming constantly nearer will be the sensation of the season. It is a large one, and will be so distinctly visible that no man can help seeing it without trying. The appearance of an object so rarely seen and so strange naturally excites curiosity and sets speculation in a quiver of excitement. It will be remembered that for ages the appearance of a comet was thought to be a harbinger of wars or plagues, or earthquakes, or some other dire calamity. It was the forerunner of disaster. It was the advance courier sent forward to herald approaching evils and warn to prepare for the worst. Exactly the influence of comets was always considered baleful it is not easy to understand, except that, unable to account for any unusual appearance in the heavens save by the interference of supernatural powers, men took council of their fears rather than their hopes, and attributed a malignant design in whatever was out of the natural order of things. The fact that war or pestilence or a volcanic eruption or any other calamity occurred within a year of a comet's appearing was considered a sufficient proof of its baleful influence, and a mere coincidence was mistaken for a necessary consequence. The telescope and the facts it has revealed and the calculations it has led to have completely revolutionized the old theory of the heavenly bodies, and given even comets a place in the vast and grand order of which our solar system is an insignificant part.

There are a great many people who associate calamity with the appearance of a comet, and when the hairy visitor comes trailing its feathery filaments of light across a quarter of the heavens they are disturbed if not alarmed. There is nothing, however, as a superstition that has once got fairly fastened to the human mind. Perhaps one reason why this old notion keeps its hold so long is the difficulty of explaining the origin of comets, and the inability of people in an intelligent manner. Indeed, the little is certainly known respecting them even by astronomers. Newton thought their orbit was elliptical, while modern astronomers generally hold that it is a parabola. What substance they are composed of is still uncertain, as the instruments and processes of the spectrum analysis were not sufficiently perfected to enable astronomers to subject the comet's comet, which appeared in 1835, to a scientific test; and Biela's comet, which has appeared since, was too insignificant and remote to throw any light on the subject. That they are composed of anything more substantial than the lightest gases is exceedingly improbable. What are the chemical constituents of the cases is still a mystery-work. The relation of the nucleus or head to the tail which spreads fan-like so far is not understood, and the law of their existence has yet to be determined. One question why the coming of the present comet is specially welcome is that it will enable astronomers to study it with new and more powerful instruments than have hitherto been available, and to make some important discoveries of intelligent observers anew to the demonstrated facts and unsolved problems of the comets, and to learn the laws which govern the awful petty cares and trifling excitements of our world in contemplating the wonders of the heavens and the mystery that still enshrouds their ongoing.—Graphic.

The Spanish Pretender.

A letter writer says: "The present pretender to the throne of Spain, styled by his followers Charles VII, and by the world at large Don Carlos de Bourbon, Duke of Madrid, is twenty-five years of age. He is a powerful looking man, about six feet one, and in his frank but somewhat curt manner reminds one of the Emperor Alexander of Russia, when he was some twenty-five years young. His face is handsome, but wears a full beard, has become quite handsome, though a slightly slobering aspect of his mouth, and the deficiency of teeth, hereditary in the Spanish Bourbon house, not being in harmony with his manly physical appearance. He is a very good looking man, about six feet one, and in his frank but somewhat curt manner reminds one of the Emperor Alexander of Russia, when he was some twenty-five years young. 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